وَأَقِيمُوا الصَّلٰوةَ

And observe Prayer

POOR MAN'S WEALTH

FUTURE OF AHMADIYYAT

WHY DO WE CELEBRATE EID-UL-ADHA

Jalsa Salana UK

3, 4 and 5 August 2018

The 52nd Jalsa Salana United Kingdom took place at Hadiqatul Mahdi, Alton on 3, 4 and 5 August 2018. The Jalsa Salana sees guests from all across the globe flocking to the UK; their purpose and aim is to spiritually benefit from the 3-day event.

The true purpose and objectives of the Jalsa Salana was set up by Hazrat Mirza Ghulam Ahmad[as], the Promised Messiah[as], in the following words:

"The major aim of this gathering is that the sincere members of the Jamaat should be able to derive religious benefits and at the same time, they should acquire more knowledge and advance in their God realisation."

(Hazrat Mirza Ghulam Ahmad[as], The Heavenly Decree)

FROM THE EDITOR

Oftentimes, we ask ourselves or others around us whether we can ever tell if God Almighty is pleased with us; what God desires of us; how we can please our Creator. The pleasure of Allah is a desire all of us want to achieve, and so the deep reflections on this subject become all the more justified.

Islam has provided all answers to such questions; we know this. The Quran says that it bears in it the most perfect and comprehensive set of rules and regulations for man and that Islam explains all aspects of life with great detail; this is true. But only for someone whose only task is to study the literature of Islam can it be possible to somewhat fathom the vast explanation Islam provides on all walks of life.

Thus, we Ahmadi Muslims are fortunate that concerted efforts are made to educate members of the community, from very young ages onwards. Jalsa Salana and the annual Ijtema are concepts not foreign to any of us. These are events where, knowingly or unknowingly, we take back home with us the practice and knowledge of the true Islam that is supposed to be implemented in our day-to-day lives.

It is at these events that we come to know of our Creator. Islam introduces man to his Lord by saying that He is to us as we perceive him to be and that if a person takes one step towards God Almighty, He will take two steps towards him and that if one walks towards God, He will run towards him.
(Sahih al-Bukhari, Kitab-ul-Tauhid, Hadith no. 7405).

Our God is not the god that is presented by most religious people. He is not the god that is prepared to smite His creation at a single shortcoming; He is not a merciless and cruel being. Our God, as repeatedly explained to us by the Quran, the Prophet[sa] and the Promised Messiah[as], is a beautiful, merciful and gracious being who gives without being asked. "His mercy encompasses all things", says the Quran.

While it is positive to think positive of Allah, merely thinking of God is not enough. Action is required as the next step forward. There are numerous ways that man can show his love and loyalty to God. The foremost way is through religion and what it dictates of him. In Islam, man is required to pray to Allah five times a day, and this has been declared as obligatory and the best means of expressing gratitude, humility and helplessness before God.

Alongside the obligation of prayer, it is important that one gives precedence to faith over all worldly things.

In his 14 September 2018 Friday Sermon, Amirul Momineen, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V[aa] said:

"... we have to attain nearness to God Almighty, we must give precedence to faith over the world and whilst living in this world, we should make the world subservient to our faith. You should not have the spirit only within yourself but try to instil it in your children as to what it is that God Almighty desires from us and what the purpose of life is. You should instil this in the hearts of your future progenies that in order to make this world subservient to our faith, we must abide by the commandments of God Almighty."

May Allah enable us Waqifeen to always give precedence to our faith above all worldly pursuits. Amin.

WELCOME TO

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MEET THE TEAM

CONTACT

WAQF-E-NAU (CENTRAL)
22 DEER PARK ROAD,
LONDON. SW19 3TL
(UK)

+44 (0)20 8544 7633

+44 (0)20 8544 7643

manager@ismaelmagazine.org
editorenglish@ismaelmagazine.org
editorurdu@ismaelmagazine.org

www.alislam.org/ismael

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝

قَالُوْٓا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ط قَالَ اَنَا يُوْسُفُ وَهٰذَآ اَخِيْ ز

قَدْ مَنَّ اللّٰهُ عَلَيْنَا ط اِنَّهٗ مَنْ يَّتَّقِ وَيَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ۝

قَالُوْا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِئِيْنَ ۝

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ط يَغْفِرُ اللّٰهُ لَكُمْ وَهُوَ اَرْحَمُ الرّٰحِمِيْنَ ۝

In the name of Allah, the Gracious, the Merciful.

91. They [Joseph's brothers] replied, "Is it really you who is Joseph?" He said, "Yes, I am Joseph and this is my brother. Allah has indeed been gracious to us both. Verily whoever is righteous and is steadfast—Allah does not permit the reward of those who do good deeds to be lost."

92. They replied, "By Allah! Surely has Allah preferred thee above us and we have indeed been sinners."

93. He said, "No blame shall lie on you this day; may Allah forgive you! And He is the Most Merciful of those who show mercy.

Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II[ra], in his exegesis of the Holy Quran, Tafsir-e-Kabir, writes:

"[The Holy Prophet Muhammad], peace and blessings of Allah be upon him, entered [Mecca] during the day along with 10,000 pure souls. At that point, the Holy Prophet[sa] asked the people of Mecca, 'Now tell me, what sort of treatment do you expect of me?' As they had now understood his status and the reality of the revelation of Surah Yusuf had become apparent to them, they immediately replied, 'We hope that you will treat us the same way as Joseph did to his brothers.' The Prophet[sa] replied, 'Very well. La tathriba alaikumul-yaum. (There shall be no recompense this day.) All your mistakes are forgiven.' How beautiful that spectacle was! After twenty years of constant heart-wrenching suffering, the enemies of the Holy Prophet[sa] were presented before him, yet who is there who can forgive wrongdoings ten times less than this. However, the Prophet[sa], without any hesitation, forgave everybody."

(Tafsir-e-Kabir, Vol. 3, p. 356)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:

"إِنَّ اللّٰهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرِضْتُ فَلَمْ تَعُدْنِي قَالَ: يَا رَبِّ كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ. يَا ابْنَ آدَمَ: اسْتَطْعَمْتُكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطْعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي. يَا ابْنَ آدَمَ: اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي".

Hazrat Abu Hurairah, may Allah be pleased with him, relates that the Holy Prophet, peace and blessing of Allah be upon him, said:

"Allah will say on the Day of Judgement, 'O son of Adam, I fell ill and you visited Me not.' He will say: 'O Lord, and how should I visit You when You are the Lord of the worlds?' He will say: 'Did you not know that My so-and-so servant had fallen ill and you visited him not? Did you not know that had you visited him, you would have found Me with him? O son of Adam, I asked you for food and you fed Me not.' He will say: 'O Lord, and how should I feed You when You are the Lord of the worlds?' He will say: 'Did you not know that My so-and-so servant asked you for food and you fed him not? Did you not know that had you fed him, you would surely have found the reward for doing so with Me? O son of Adam, I asked you to give Me to drink and you gave Me not.' He will say: 'O Lord, how should I give You to drink when You are the Lord of the worlds?' He will say: 'My so-and-so servant asked you to give him to drink and you gave him not. Had you given him to drink you would have surely found that with Me.

(Sahih Muslim)

WE ARE HELPLESS WITHOUT GOD

"If you become one with God, rest assured that God too will be yours. God Almighty shall remain awake for you as you sleep. God shall watch over your enemy and frustrate their designs, while you are unmindful of him. You still do not know the extent of God's powers. Had you known, not a single day would you have grieved over the world. Does he who owns a treasure weep, cry and become sorrowful unto death over the loss of a single coin? Had you been aware of this treasure and knew that at every time of need God is able to fulfil your requirements, why would you look to the world so restlessly? God is a precious treasure; appreciate Him accordingly for He is your Helper at every step. You are nothing without Him, nor do your resources and your schemes amount to anything. Do not follow other people for they have become wholly reliant on material means."

(Hazrat Mirza Ghulam Ahmad[as], Noah's Ark, p. 37)

WHY DO WE CELEBRATE EID-UL-ADHA?

"Eid-ul-Adha [Festival of Sacrifice] is a festival which comes about ten weeks after Eid-ul-Fitr and marks the completion of Hajj [Holy pilgrimage to Mecca]. It is the festival of Sacrifice that commemorates the obedience of Hazrat Abraham[as] and his son Hazrat Ishmael[as] to the commandment of Allah.

"Prophet Abraham[as] had a series of dreams in which he saw himself sacrificing his eldest son Ishmael[as]. He inferred that it was perhaps the will of God that he should sacrifice the life of his son. Prophet Abraham[as], being most obedient to God, was about to sacrifice the life of his son Ishmael[as], when God commanded him to stop and gave him the good news that he had indeed fulfilled His command. God was so pleased with Abraham[as] and his obedience that He multiplied his progeny into millions. He was also given the great honour of being a forefather of the Holy Prophet of Islam, Muhammad Rasulullah[sa].

"On the day of Eid, those Muslims who can afford to sacrifice an animal are enjoined to do so after the Eid Prayer.

"This great sacrifice [of Abraham[as] and Ishmael[as]] has taught us the manner in which we should give our sacrifice. We should make sacrifices with thorough obedience and with the highest standard of submission, as was shown in the sacrifices of Hazrat Abraham[as] and Hazrat Ishmael[as].

"In order to achieve the blessings and pleasure of Allah and to establish the unity of Allah, they showed a firm example of sacrifice. It was not just the sacrifice of one person but the whole family was involved in the sacrifice. So we should pray that we and our generations are able to reach these standards."

(Hazrat Mirza Masroor Ahmad, Khalifatul Masih V[aa], Eid-ul-Adha Sermon, 7 November 2011)

ABID KHAN SAHIB'S

LONDON DIARY

FEBRUARY-MARCH 2018

(Only small portions of the diaries written by Abid Waheed Khan sahib are included in Ismael.

Readers are encouraged to go to: www.alislam.org/library/topics/diary/ to derive maximum benefit from these diaries)

On 17 March 2018, Hazrat Khalifatul Masih V[aba] addressed the 15th Annual Peace Symposium at the Baitul Futuh Mosque. Huzoor's address was very inspirational and faith inspiring and left a great impact on the vast majority of participants.

However, Huzoor's engagements around the Peace Symposium were certainly not restricted to the formal event. Rather, Huzoor also met many of the guests personally on the day or in subsequent days. Huzoor held two press conferences with media representatives and held meetings with various dignitaries. Indeed, it was not just that week that was filled with activity, rather the entire month proved extremely blessed and formed another historic chapter in the history of the UK Jamaat.

During a Mulaqat a few days after the Peace Symposium, Huzoor instructed me to write an account about what I had seen and observed during the days of the Peace Symposium.

PREPARING HIS NOTES

On the morning of 19 February… Huzoor informed me that on the coming weekend the National Waqf-e-Nau Ijtemas of both boys and girls were being held and that Huzoor would be addressing both events. Thus, he had called me to take dictation for his two addresses.
Huzoor said:

"Abid, I think you will have to come back tomorrow to take the dictation. In the meantime, I will prepare some notes if I get a chance."

The next day I returned to Huzoor's office in the morning and I had the good fortune to listen and type as Huzoor dictated his two forthcoming addresses over the course of two hours.

First, Huzoor gave dictation for his address to Lajna and Nasirat members of the Waqf-e-Nau.

As I listened to Huzoor's words I was left in awe at the magnificent way in which Huzoor explained women's rights in Islam.

Huzoor spoke of how women were the "nation builders" and that rather than being influenced by modern trends that "come and go", Ahmadi Muslims should "heed the everlasting and timeless teachings of the Holy Quran".

Huzoor further dictated:

"Ahmadi women should ask themselves that, who are men to bestow rights upon them when their Creator, Allah the Almighty has Himself bestowed upon them all that they need and desire?"

When Huzoor dictates, sometimes I miss points or mishear. Thankfully, Huzoor permits to record the dictation and I listen to it later and add things that I have missed or correct any mistakes.

For instance, at one point, Huzoor took out a copy of the Bible and narrated an incident from it.

Unfortunately, I missed half the words and so listened to the recording later and added the missing words.

During the dictation for the Waqifat-e-Nau address, Huzoor quoted a story narrated by Hazrat Musleh Maud[ra], the moral of which was that Muslim women did not need to seek their rights by forming groups or through activism because Allah the Almighty had bestowed true equality between men and women.

Upon the conclusion of the dictation of the Waqifat-e-Nau address, I said:

"Huzoor, whilst you were dictating you mentioned an incident narrated by Hazrat Musleh Maud[ra] and today is February 20 which is Musleh Maud Day and so I thought perhaps Huzoor has purposely included this incident."

Upon this, Huzoor did not say anything and so I concluded that it was a coincidence and the fact Huzoor had quoted Hazrat Musleh Maud[ra] was not related to the fact that it was Musleh Maud Day.

Thereafter, Huzoor dictated the address to Waqf-e-Nau boys. The style of Huzoor's address was slightly different. It had more practical points and instructions for the boys to follow.

At the conclusion, I mentioned this observation to Huzoor and he said that this was his intention and according to the different personalities of boys and girls.

WAQIFAT-E-NAU AND WAQIFEEN-E-NAU NATIONAL IJTEMAS

Alhamdolillah, Huzoor addressed both the Waqifat-e-Nau and Waqifeen-e-Nau Ijtemas the following weekend of 24 and 25 February 2018.
Addressing members of Waqifat-e-Nau, Huzoor said:

"Take pride in the fact that your primary duty is to raise the standards of the future generations by setting the very highest standards for them to learn from and follow."

Huzoor continued:

"By all means, adopt those things that are good in society, but never forget that our true guiding light is, and always will be, the Holy Quran and that our true role model is Holy Prophet[sa] of Islam."

During his address to Waqf-e-Nau boys, Huzoor said:

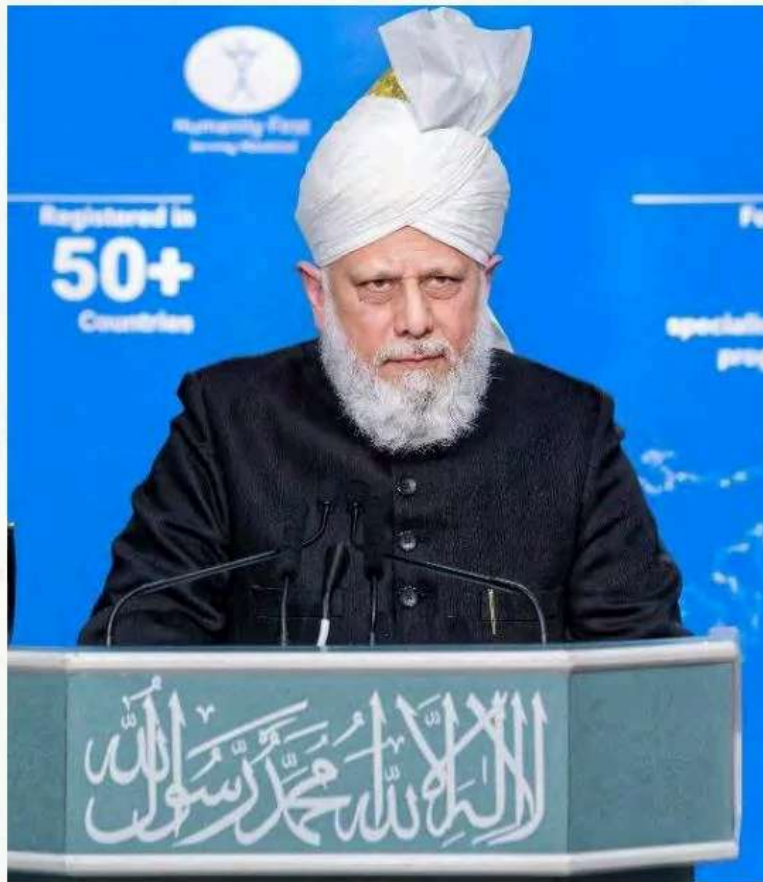
"In today's world, many people hold a negative view of Islam and so it is a great challenge for all of you to counter the false impression that has developed.
It is your duty, even more than others, to show the world that Islam is a religion of peace, love and compassion."

MEETING WITH NEW CONVERTS FROM FRANCE

The Ijtemas were certainly not the only events to take place that weekend. Rather, Huzoor's normal schedule of daftari (official) Mulaqats, family Mulaqats and other meetings continued.

Over the past few years, it has also become a common practice for delegations of Ahmadis to travel together to meet Huzoor in London. Whilst Huzoor is in London, it seems that almost every weekend there is a group or delegation who comes to meet him from abroad.
For example, on Saturday, 24 February, Huzoor met with a delegation of 92 Ahmadis from France, most of whom were recent converts to Ahmadiyyat. The majority were of Moroccan or Algerian origin.

An Ahmadi convert sought Huzoor's prayers because some of his family members were becoming distant from the Jamaat after being influenced by a non-Ahmadi. In response, Huzoor said:

"You should not break contact with the family members. Rather, you should politely and lovingly, try to make your family members understand the true teachings of Ahmadiyyat, and explain to them the truth of the claims of the Promised Messiah[as]. Explain to them that what the non-Ahmadi is teaching is wrong but remember there is no need to be harsh or to become angry."

HUZOOR'S ADDRESS AT HUMANITY FIRST CONFERENCE

On 3 March 2018, Huzoor attended the Humanity First International Conference taking place that weekend at Baitul Futuh.

During the conference, delegates from different countries came together to discuss the various projects of Humanity First and shared their experiences.

Huzoor's address proved extremely emotional and a reminder of how the work of Humanity First was inspired above all by the teachings of Islam. Huzoor said:

"Irrespective of the cause of the suffering, if we claim to be true Muslims, it is our obligation and paramount duty to assist all people who are facing difficulties and to strive to alleviate their pain and distress."

Huzoor continued:

"No matter where in the world, or which communities they hail from, Humanity First should seek to provide relief to those mired in poverty or hardship. This is your mission. This is your duty. This is your faith."

During his address, Huzoor also referred to a video played earlier, which had shown the work of Humanity First Pakistan.

Huzoor noted that during the video, instrumental music was played in the background. Very clearly, Huzoor said that this was wrong. Huzoor said:

"When we prepare such films or documentaries they should be without music. The reason I am highlighting this is so that the other Jamaat organisations or Humanity First established in other countries should not follow this example. It is not permissible. It would have been better if they had included a poem."

MEETING WITH USA LAJNA AND NASIRAT DELEGATION

On 4 March 2018, Huzoor met with a group of around 100 young Lajna and Nasirat members, some of whom had never met him before, who had travelled from the United States.

Most kindly, a couple of days later, Huzoor played the DVD recording of the meeting in his office during my Mulaqat with him.
As I listened, Huzoor continued with his office work but would look up from time to time and comment. It was clear that Huzoor had enjoyed the meeting and appreciated the efforts of the Lajna of travelling to meet him.

An Ahmadi girl asked why Ahmadi women rarely spoke at Jamaat events in front of men and whether such restrictions were part of Islam or just a manifestation of 'Pakistani culture'.

In response, Huzoor said:

"It is not a cultural issue but rather the commandment of Purdah is given in the Holy Quran and was practiced during the time of the Holy Prophet[sa]."
Huzoor continued:

"It is narrated in many Ahadith that Hazrat Ayeshara used to give lectures to the Muslim men but from behind a curtain. Though the Holy Prophet[sa] said that half of the Islamic faith could be learned from Ayeshara, still, she did not come in front of men but maintained Purdah. This was the case of the woman who, as the wife of the Holy Prophet[sa], was deemed as the 'Ummul Momineen', the 'mother of the believers'."

After I had listened to the answer, Huzoor looked up from his work and said:

"At that moment, Allah the Almighty put it in my heart to give the example of Hazrat Ayeshara and of how she was Ummul Momineen yet still she observed the highest standards of Purdah at all times. This is a point that should be made when answering this type of question."

A fifteen-year old girl mentioned that schools in America were due to take part in a 'seventeen-minute walk-out' in order to remember the victims of the Florida school shooting a few weeks earlier. She asked Huzoor if Ahmadi students were permitted to partake.

In response, Huzoor said they could participate so long as the walkout was peaceful and done with the intention of paying tribute to those who had lost their lives.
However, Huzoor said that that the Ahmadi students should not raise any slogans against the Government or leaders of the nation.
Huzoor said:

"It is good to pay tribute to those who were killed senselessly and in fact, it would not be wrong to say that they were martyred. Thus, by taking part in such peaceful events you are showing your sentiments of love and sympathy for your fellow countrymen and manifest your love for your nation."

FOUNDATION STONE CEREMONY AT BAITUL FUTUH

The following day, 4 March 2018, the snowstorm and freezing weather that had hit the UK in previous days, the so-called "Beast from the East", had begun to subside but it remained bitterly cold.

In the late afternoon, Huzoor came to the Baitul Futuh Mosque and laid the foundation stone for the reconstruction of the administrative complex at the Mosque which had been destroyed by a fire in September 2015.

After laying the foundation stone, Huzoor placed the ring of the Promised Messiah[as] that he wears directly on the stone for a few seconds and prayed.

Subsequently, additional stones were laid by Khala Saboohi (Huzoor's respected wife) and senior office bearers of the Jamaat.

At the end, Huzoor himself called Dr Muhammad Masud-ul-Hasan Nuri, (Executive Director, Tahir Heart Institute) to lay a stone as a representative of the Pakistan Jamaat and Huzoor also personally bestowed the same honour on Munir Odeh (Director Production, MTA International), a representative of both MTA and of the Arab people.

MEETING WITH SWEDISH ACADEMICS

During Huzoor's tour of Sweden in 2016, Huzoor held a meeting with several Swedish academics.

One of the academics was Jonas Otterbeck, Professor of Islamic Studies at Lund University and on 6 March 2018, Professor Otterbeck came to London to meet Huzoor for a second time and brought more than a dozen of his students with him.

Their purpose was to seek Huzoor's guidance about the true teachings of Islam and to further their own understanding of the religion.

During a 40-minute meeting, they were able to ask Huzoor various questions about religion and faith.

One of the students asked Huzoor if Ahmadis were able to perform Hajj.

"Ahmadi Muslims do go for Hajj wherever the circumstances permit as we believe Hajj to be one of the pillars of Islam. As a result of my position as Khalifatul Masih, if I were to go for Hajj perhaps there would be some problems created by the Government or the fanatical Mullahs but other Ahmadis do go and perform it."

Huzoor continued:

"Even my own elder brother and my uncles have performed Hajj. As I have not been able to go, I asked someone to do Hajj on my behalf, which meant that I paid for all their travel expenses. This is something that can also be done by those who are unable to personally go for Hajj."

Another student asked Huzoor if he would recount any incident from his childhood that had impacted upon his own faith.

In response, Huzoor narrated a very beautiful incident that illustrated the pious way in which he was raised and how, even as a child, Huzoor remained firm to the truth.

Huzoor said:

"When I was around seven years old, I remember that on one occasion I had not offered my prayer (Salat). My mother came and asked me if I had offered prayer and so I told her I had not. Upon this, she told me that I should immediately go and offer my prayers. She reminded me of the importance of bowing down before Allah the Almighty."

Huzoor continued:

"Certainly, that one incident had a strong and lifelong impact upon me, as it made me realise, even at that young age, that no matter what, we must always discharge our duties to our Creator. The way my mother firmly reminded me, ensured that the importance of offering prayers remained ingrained in my heart forever and also that we must always tell the truth."

DANGERS OF NICOTINE AND CAFFEINE DEPENDENCE

Abdul Salam Bhatti

Abdul Salam Bhatti is from Philadelphia, USA, and works in business telecom and IT support. Having produced video programmes in the past, Abdul Salam aspires to serve the Jamaat in MTA USA as a writer.

"So eat of the lawful and good things which Allah has provided for you; and be grateful for the bounty of Allah, if it is Him you worship." (The Holy Quran, Ch.6: V.115)

CATEGORIES OF PERMISSIBILITY

The Holy Quran has three main categories when it comes to consumption: Haram, Halal, and Tayyab. Whatever Allah has deemed forbidden is called Haram and these things cannot be consumed unless a person is in a state of survival and such consumption is absolutely necessary. For example, pork is considered absolutely Haram; however, if a Muslim finds themselves in a state of starvation, then Allah, out of His Divine mercy, will not punish a person for the consumption of pork.

Halal is that which is permissible to consume within a reasonable balance, that is, what Allah has not explicitly forbidden. However, this does not necessary mean that such items should be consumed without limit. For example, sugarcane is Halal, however over indulgence in such items may cause harm to one's body, and harming the body is considered unlawful.

Makrooh means "disliked"; this category includes items that should not be consumed but are not forbidden. The Quran does not address Makrooh directly, however it offers examples about the principle. Horse-meat is given as an example in the Quran of something ridden and its consumption is omitted, presumably because it is a lean meat that offers a poor nutrient per pound ratio.

The last category of food is ***Tayyab*** and this is wholesome food that Allah has created to allow man to thrive. Tayyab is also a method of consumption that promotes a healthy lifestyle.

WHY ARE THINGS HARAM?

Why does Allah direct us away from certain items when it comes to consumption? To understand this, let us take the example of pork.

Pigs are vile and disgusting creatures that repulse normal individuals. It is simple to understand that humans should not consume whatever is involved with filth; and understanding why is important. Pigs are used organic waste bins that do not consume wholesome food and thus their flesh is consolidated filth. This consolidation of filth is the same reason why humans normally avoid consuming predators. The animals they prey on contain small traces of heavy metals. These toxins become concentrated in the flesh of the predator and those who consume such predators will also consume the highest percentage of heavy metals that poison the body. Pigs are used by farmers as waste bins for organic refuse and they literally horde all filth within their flesh. This filth, once consumed, does not contribute any form of harmony to our bodies and acts to poison us. This poisonous effect may be slow, so the manifestation of damage will be difficult for individuals to see and recognise, however when we compare those who consume swine to those who do not, the comparison makes the damage apparent.

Drugs is another category that is difficult to understand but easy to identify, the most popular being nicotine and caffeine. These two are not explicitly mentioned as Haram in the Quran. Medicinal application of drugs can make them Halal, however, abuse of such substances is completely Haram and should be avoided because of the damage they can do. A weakened brain creates a restless mind that seeks out respite from its own fatigue. Casual consumption of such substances creates a form of euphoria that increases stamina allowing people to tolerate the stress from day-to-day life. The dangers of stimulants mainly come from overuse, which causes dependence.

THE PROBLEM WITH DRUGS

Stimulants change the chemistry of our brains. They stimulate the action of certain neurotransmitters. Our brains respond to this overstimulation by downregulation of neurotransmitter receptors, which means the brain becomes less responsive to the action of the neurotransmitter. This also means that in order to feel the same effects, we would need to increase drug dosage. This is problematic because when the drug is absent, our brain struggles to function as the number of receptors for neurotransmitters are lacking. This causes physical problems such as lethargy, headaches, and muscle pain. This state of pain is called withdrawal. When we abuse drugs to avoid withdrawal, our bodies enter into the state of misery called dependence. For example, as little as 100mg of caffeine daily can cause dependence.

PROGRESSIVE RELIANCE

This overindulgence of stimulants will weigh heavily on the mind of an educated individual. They will identify their dependence and attempt to either cease drug usage or find other methods of abuse that fit their internal narrative. Electronic cigarettes are a good example of this. The thought process behind this is simple; people assume that they are not at risk for getting cancer due to the lack of combustion with e-cigarettes making the delivery of nicotine safer. This form of cognitive dissonance allows simple-minded people to continue consuming drugs in order to attain their euphoric highs and may actually contribute to greater abuse. This is why if a person is able to justify a small sin, they may build up into great sin in the future. Those who consume too much caffeine today may grow an affinity for nicotine, Adderall and methamphetamine in the future.

KEEP GOOD COMPANY

Humans are social creatures who work with others to solve mutual problems and will communicate to exchange information. It is very important to keep the company of righteous individuals, because righteous individuals will be a good influence on one's character. If a person finds themselves in bad company, then the deviant behavior and ill advice of the group may imprint itself on the individual. Drug abuse is a symptom of a weakened mind, those who are in this compromised state will encourage others who are troubled to indulge in the same behavior. Social Drugs like Nicotine through ›

Hookah is a good example of peer pressure. Peer pressure can influence someone to start abusing drugs, eventually causing them to develop an addiction to abuse.
This is why it's very important to keep the company of the righteous.

A weakened brain creates a restless mind that seeks out respite from its own fatigue. To combat drug abuse, cessation of the drug itself is not a solution. The drug habit is actually a symptom of a greater disease. Drug abuse usually is a form of escapism for weakened individuals. A weakened state may compromise the body and spirit. The simple solution is to find methods of strengthening our brains in order to give peace to our minds. I will give some solutions based on the Quran.

EARLY TO BED; EARLY TO RISE

"And We have made your sleep for rest; and We have made the night as a covering; and We have made the day for the activities of life." (Ch.78: V.11-13)

The brain is a complex network of neurons. This system requires rest and sleep in order to function properly. During the day the brain is busy taking in and processing information. Sleep is designed as a period of time in which the body and brain both rest in order to recuperate for the next day. Modern research shows that sleep is paramount for mental health, and that without sleep, our ability to function is severely impaired.

The Quran encourages above that every Muslim goes to bed during the night and is awake and active during the day. This means that we must not indulge in unnecessary activities like going out in late hours of the night or overindulging in electronics before going to sleep.
If one has a good night's sleep, then drugs like caffeine and nicotine will not be necessary in the morning. For those who find sleep difficult or feel that they are pressured to sleep when they are unable to, the problem may be caused by impaired hormone production. One of the most important hormones for a functioning sleep and wake cycle is Vitamin D. this is why it is encouraged that man is active during the day to attain its benefits. For those having trouble with sleep, a good recommendation is increase their supplementation of Vitamin D at night.

HEALTHY DIET

"Eat ye and pasture your cattle. Verily, in this are signs for those who are endued with reason." (Ch.20: V.55)

Current trends in diet have a profound effect on personal health. The brain is heavily dependent on the consumption of certain foods in order to function properly. Allah has guided mankind to consume certain Tayyab foods for their important nutrients. A diet of healthy fat, less refined sugars, and nutrient rich vegetables is important. These nutrients are paramount to develop the lipid profiles required for myelination for our neurons. Myelination is the process in which fat is deposited onto the axons of our brain cells in order to allow signaling. Poor diet causes troubled cognition and a restless mind will seek out respite through drug abuse.

THE REALITY OF ADDICTION

The best way to understand this easily is to think of the neural network of the brain as a system of roads and the neuron impulses as cars that travel along these roads delivering information. When we eat a poor diet and get little sleep then the integrity of this neural network is compromised. In this example we can imagine that these roads are damaged due to neglect and this damage would impair the flow of traffic. What drugs do is mask the problem by changing traffic signals to allow certain traffic to flow easier, or to increase the speed limit to allow faster passage. What eventually happens is that this modification of signals and speed exacerbate the problem by causing further damage to the roads, thus encouraging greater abuse.

Once we become addicted to a stimulant, life is unbearable without it. For most, the solution is simple: live a healthy lifestyle to avoid mental fatigue. Once you reach this state of peace, refraining from drug abuse will ensure harmony in the future.

As Waqf-e-Nau, we must understand that it is our duty to obey the commandments of Allah given through the Holy Quran. We must commit to a Tayyab lifestyle and shun those things that prevent us from reaching our maximum potential. In order to become the leaders of tomorrow, we must start by creating a positive environment around us today. ■

MUHARRAM

Hazrat Imam Hussein, may Allah be pleased with him, was the grandson of the Holy Prophet Muhammad, peace and blessings of Allah be upon him, and was also the son of Hazrat Ali and Hazrat Fatimah, may Allah be pleased with them both.
On 10 Muharram the famous yet sad incident of Karbala took place in which Hazrat Imam Husseinra was martyred by the forces of Yazid.

The best way of remembering this tragic incident of Karbala as expounded by Hazrat Khalifatul Masih V, may Allah strengthen his hand, in his Friday Sermon of 10 December 2010, is to invoke durood (salutations and blessings) upon the Holy Prophet, peace and blessings be upon him, and his family, and to bring about pure reformation within ourselves.

Hazrat Khalifatul Masih Vaa said that all Muslims feel sorrow and grief regarding the incident of Karbala. Whilst certain Muslim groups adopt customs which appear quite extreme in our view, that is their own way of recalling the incidents of Muharram. Durood, however, has been expounded by the Holy Quran, the traditions of the Holy Prophet[sa] have drawn attention to it, as has the Promised Messiah, Hazrat Mirza Ghulam Ahmad, peace be upon him. It is a most excellent way of professing love for the Holy Prophet[sa] and his family.

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

THE FUTURE OF AHMADIYYAT

The Fazle Umar Foundation English Desk has produced a translation of an Eid sermon delivered by Hazrat Mirza Bashiruddin Mahmud Ahmad[ra], the Promised Reformer and Second Successor of the Promised Messiah[as], on 2 November 1940. This English rendering was first published in Al Hakam on 15 June 2018.

Ramadan has passed and the day which we refer to as Eid has arrived. The months of Ramadan which are sent by Allah the Exalted always end and then God bestows on His servants the celebration of Eid. The longest trial that God has determined for His servants is the month of Ramadan. For thirty days the servants of God keep the fasts; endure hunger; withstand thirst; exercise refrain and abstinence; wake through the night; offer prayers; increase their recitation of the Holy Quran; immerse themselves in the remembrance of Allah; and some even observe the Tarawih prayers. Accordingly, this 30-day month is, from a religious perspective, a time of extraordinary happiness and delight, and yet from a physical standpoint it is a trial as the servants of God must pass through hunger and thirst and refrain from their sexual desires.

However, after one month, this tribulation is brought to an end and God gifts His servants with the day of Eid. Moreover, through this, believers are taught that whenever a hardship comes from God it is always temporary and it soon gives way to happiness and ease. But those difficulties which people bring upon themselves are sometimes so protracted that they extend across generations, and at times even cast a shadow over people for centuries, and their day of Eid is not only postponed, it moves further and further away.

Therefore, people should always keep in mind that whenever a trial is prolonged, it owes itself to the faults of people themselves. Otherwise, Allah the Exalted does not set out lengthy periods of hardship. Whenever a trial is raised by Allah the Exalted it is temporary, and after a short period of time, such means and provisions are manifested which indicate that God wishes that His servants soon witness Eid. For example, in the time of the Holy Prophet[sa], his companions made every effort to spread Islam and obediently follow his instructions. As a result, their Eid was quick to come. Whereas, the circumstances of the people of Moses[as] show that God Almighty wished to bring for them a day of Eid in quick order, but the people themselves turned it away. God wanted them to reach the Promised Land in the lifetime of Moses[as], and from the Holy Quran it is clear that God wished for this to happen 40 years earlier [than when it transpired], but the people delayed it. Thus God wanted them to experience Eid as soon as possible, but through their actions they caused it to be postponed until a later time.

Our community ought to reflect over whether it is working towards hastening forward the day of Eid or postponing its arrival. For there is a good chance that those people who do not have a day of Eid as their goal, may be doubtful of their success. Allah the Exalted has promised to show

us a day of Eid just as He promised the people of Moses[as] and Jesus of Nazareth[as]. How, then, can our community have any doubt over its coming? Similarly, this promise must be fulfilled just as it was for the earlier prophets because the God Who lived in the time of Noah[as], Abraham[as], Moses[as], Jesus[as] and Muhammad the messenger of Allah[sa] is still alive. However, our community ought to reflect over why, [in our case] the Divine help due to us has been postponed until a later date. Surely, this delay is a result of our own shortcomings, apathy and heedlessness. If we discard these traits, we will see that the time of our trials and tribulations, which the followers of all prophets are destined to face, will be reduced just as it was in the lifetime of the Holy Prophet[sa]. The Messenger of God[sa] continued to live until he had established Islam in the Arab Peninsula and his companions did not die until they made Islam victorious over the whole world.

Allah the Exalted treats those prophets who share in the qualities of Moses[as] differently to those who share in the qualities of the Messiah[as]. He bestows on the former governance and rule because He wishes to see the sharia practically implemented in their lifetime. However, since the latter type of prophets do not bring a new law and only teach in accordance with the previous law, therefore, it is not necessary for them to exercise worldly rule. Accordingly, [God instructs] the followers of these prophets to preach with love, compassion and humility and remain steadfast in the face of the enmity of their opponents and, therefore, by comparison He also delays the time of their progress. Since the Promised Messiah[as] was a messianic prophet, it was necessarily true that the time of his triumph would take longer to reach than that of the Holy Prophet[sa]. However, it need not take as long as that of Jesus of Nazareth[as]. Both Moses[as] and the Holy Prophet[sa] shared similarities, however, their triumphs occurred at different times. It took 80 to 90 years for the people of Moses[as] to reach the Promised Land. Whereas it took the companions of the Holy Prophet[sa] only 20 years to achieve a similar success; that is in a quarter of the time, a reduction of 75 percent.

Moses[as] lived for around 40 to 50 years [after he was raised as a prophet] and continued to preach his religion. Thereafter, his people roamed in the desert for another 40 to 50 years until they reached the Promised Land. Meaning to say that it took them 80 to 90 years to attain their goal. In contrast, the Holy Prophet[sa] spent 13 years in Mecca and 7 years in Medina before he prevailed; a quarter of the time it took the people of Moses[as].

It took 300 years for the followers of Jesus of Nazareth[as] to achieve [the pinnacle] of their eminence.

Today, if we continue to tread on the path of the Companionsra [of the Holy Prophet[sa]] and follow it with full obedience as they did, and prove ourselves to have travelled on the same path as them, it is likely that God Almighty will also bestow upon us the same sign which He manifested for them. Accordingly, we ought to prevail in 75 years which is exactly one fourth of the time it took the followers of Jesus of Nazareth[as] to emerge triumphant. The current year is 1940 and just prior to 1890 the Promised Messiah[as] took the first bai'at. So out of these 75 years, 50 have already passed and only 25 remain. If we wish to show that we follow the path set out for us by the companions of the Holy Prophet[sa] and we are the recipients of the same Divine blessings the Companions received, then in the next 25 years our tabligh ought to spread to such an extent that even our enemies are forced to admit that Ahmadiyyat has been established across the world. However, the next 25 years seem insufficient for this, particularly when looking back at the past 50.

Even still, it is true that just 50 years ago there was a solitary individual in Qadian who claimed that God spoke to him and conferred on him the mission to guide the whole world. His neighbours, friends and kin heard his voice and rejected him with arrogance and hatred. They called him a liar and vowed to destroy him. Maulvi Muhammad Hussain Batalvi, who was a close friend and acquaintance of the Promised Messiah[as] during his youth and used to praise his [writings and] essays, said upon hearing his claim that he was the reason the Promised Messiah[as] achieved his fame and he would be the one to bring him down. Who could have thought that a respectable and powerful figure like Maulvi Muhammad Hussain Batalvi would commit himself to destroying someone and yet that this would not come to pass?

Furthermore, the relatives of the Promised Messiah[as] announced and published in various newspapers that he had made his claim only for his own economic benefit and that people should pay no heed to him. They tried to defame him and turn the whole world against him. Then I myself remember that those who used to work at his home and are referred to as kameen [servant] in the language of land holders, refused to perform their chores owing to the hatred spread by our relatives. Thus friends and foes alike tried to destroy him. But instead God prophesied to him:

دنیا میں ایک نبی آیا۔پر دنیا نے اسے قبول نہ کیا۔لیکن خدا اسے قبول کرے گا اور بڑے زور آور حملوں سے اس کی سچائی کو ظاہر کر دے گا۔

A Prophet came unto the world, but the world accepted him not; yet God shall manifest His favour and demonstrate his truth with powerful assaults. [Tadhkira, p. 128, 2009 Ed.]

[And yet despite this] a helpless and vulnerable man stood up in Qadian, a remote village where the mail was delivered only once a week and which did not even have a primary school. Nor were its residents capable of buying wheat flour worth a single rupee. Moreover, this claimant was neither a cleric nor did he possess immense wealth. (It is true that the Promised Messiah[as] belonged to noble family but unlike nawabs and rajas they did not own vast amounts of land).

Under these circumstances he came forward and from the very first day claimed before the world that God would spread his name to the corners of the earth. Today who can challenge the fact that his name has not been spread to the corners of the earth?

His followers who accept his claim and invoke peace and blessings on him, reside in London. There are thousands in America who, from the depths of their hearts, believe in him and

every week I receive letters of devotion and sincerity from them. He has followers in Java and Sumatra and there are thousands in West Africa who believe in his claim. In a recent census, his followers numbered 25,000 in just one West African state. Similarly, his followers have thrived in East Africa, Egypt, Syria, Palestine, Arabia, Italy, Iran, China, Japan, Russia, West America and Argentina.

Thus, there is no territory or country on earth where his message has not reached, but 50 years before today no one would have guessed he would achieve such magnificent success. However, this success was not attained without enduring hardships. He faced severe opposition from friends and foes alike, from the authorities and from the general public. [Indeed there was a time that] whenever an Ahmadi would visit Qadian, their name was recorded by the authorities. [There was even] a police constable who was dispatched to Qadian and who would note down the names of all visitors. Qadian was, in the eyes of authorities, a place of miscreants where visitors were kept under surveillance. This opposition continued for a long time, but one by one the Promised Messiah[as] drew people towards him, and Ahmadiyyat progressed to such an extent that the total number of Ahmadis residing today in Qadian exceeds that of the number who gathered for the annual conventions in Qadian during the lifetime of the Promised Messiah[as]. In the last Jalsa Salana held in his lifetime, the attendance figure was 700. And this was considered to be such a manifest sign that during one Jalsa, Huzoor went for a walk but returned shortly afterwards saying that it was too difficult to do so in such a large gathering and indicated that he thought his end was near because the prophets of God are called back when their mission achieves success. Hence, back then a gathering of 700 people was considered a manifest sign of Allah the Exalted, whereas today at a regular gathering in Qadian there are usually 3000 to 4000 people. Again, it used to be that during the Jalsa Salana a gathering of 700 hundred people was considered a great sign and now our circumstances are such that at the Jubilee Jalsa, 42,000 people were in attendance.

No doubt this is a miraculous rate of progress, but it is still not such that it makes the world think that it cannot compete with Ahmadiyyat. True progress is that which makes the enemy succumb. Such a victory has not yet been achieved by us even in Qadian and indeed cannot be attained until people from the north, south, east and west accept Ahmadiyyat and accept that there is none worthy of worship except Allah and Muhammad[sa] is His messenger.

This victory will not come from just the acceptance of the people of India or Asia or Africa or America. Rather until people belonging to all continents do not come together under this banner, the spiritual reform which has been decreed [to be undertaken] by Ahmadiyyat cannot be achieved. Therefore, our community should look towards the next 25 years as if their life or death depended on it and all members should commit themselves to spreading the message of Ahmadiyyat. If they are able to preach to their relatives, they should do so. If they are able to preach to strangers, they should do so. If they are able to preach in their own countries, they should do so. And if they are able to preach abroad, they should go and do it. All members should commit themselves to this undertaking with zeal and fervour. They should spread the light of God Almighty which has enlightened their own eyes, because as the progeny of Adam[as] all the people of the world are our brothers and it is our duty to share with them the riches God has blessed us with. They belong not only to us but to all people. Though they do not ask for their share, it goes against decency to withhold something from your kin regardless of whether they ask for it or not. An honourable person is not satisfied until they hand over to their kin what is their right.

Thus we have been given a great responsibility and been charged with the safekeeping of an incredible trust, which in truth belongs to all the children of Adam[as], and until we spread this guidance amongst all people we will not be deemed to have been successful before God.

Accordingly, I say to all those members of the Jamaat who are present at this Eid gathering that they should direct their focus towards tabligh more than ever before. And wherever our Jamaat is established, all of them should immerse themselves in the tabligh of Ahmadiyyat so that in the next 25 years, and in consideration of that which the Companions of the Holy Prophet[sa] had over the people of Moses[as] and that which the community of the Promised Messiah[as] has over the community of Jesus of Nazareth[as], we are successful in bringing the whole world beneath the banner of Islam and so that only one religion and one prophet prevails over the world and like the first Adam, the second Adam should unite the world at one hand to ensure that the Kingdom of God is established in the world just as it is in heaven and that the people of this world extol His glory just as the angels do.

I will now lead the silent prayer. All friends should also pray that Allah the Exalted removes our faults and heedlessness and provides us with the opportunity to show the entire world His radiant and illuminated countenance and spread Islam across the earth. May He bless our words and make effective the things we say and set a place for truth in our hearts so that not a single one of our steps is tainted with falsehood and injustice, and instead, all our actions are based on truth and fairness and our hearts are awakened with sympathy for our fellow beings. May God protect us from arrogance and inequity and imbue our hearts with feelings of love, compassion and empathy and fill them with His love so that both our worldly and religious lives are set aright and beyond this so that the worldly and religious lives of the entire world are also put to order.

(Al Fazl, 13 November 1940)

(Translated by the Fazle Umar Foundation English Desk)

Living in a Western country, as a Muslim, as a Pakistani, as an "outsider" as "one of them", I've found myself at times wearing many faces. A different face for a different place, different situation, different circle.

Growing up, racial abuse wasn't rare, infrequent, or even sometimes discrete. After 9/11, I was often called "Bin Laden", as were several other brown kids, regardless of our non-existent facial hair. That's when I realised that my religion, my faith, my background, my identity was one face I couldn't change.

I wasn't born in the UK, but I've lived here all my life. Still at times in the past, I've struggled to call this place home. I was brought up with strict Pakistani values at home, but delved in a free-mixing, open and exposing culture as soon as my door opened. My parents did their best to try and keep Pakistan in the boy, even if the boy had been taken out of Pakistan, and I believe they struggled at first with finding a balance, as would any immigrant family.

I was taken to the Fazl Mosque, London from as young as I can remember, something that soon was used as a reminder for the efforts that were put in to make me a good practicing Muslim boy. I was taken to classes to learn more about the faith I was subconsciously taking on as my own, but also questioning, about who/what God is, and what the truth looked like. These questions would only bring me closer to faith, and in the future help me find my path.

Faith has always played a major role in my life, and now I can see why it has made to be that way. It dictates your every move, your every step. They are the commandments of life, where to place your eyes, which direction you should walk in, and growing up, this particular sense of faith was instilled into a group of young children in the Ahmadiyya Muslim Community, with more

zeal than the average child. This special group of children are termed the Waqf-e-Nau.

On 3 April 1987, after receiving Divine guidance, the then head of the Ahmadiyya Muslim Jamaat, Hazrat Khalifatul Masih IV, Hazrat Mirza Tahir Ahmad, may Allah have mercy on his soul, called on Ahmadis to devote the lives of their children for the cause of the community and to bring them up in such a way that they would grow up to willingly sacrifice everything for the sake of God. Accordingly, this generation would be able to shoulder the responsibility of the Jamaat in its second century. Huzoor[rh] called this scheme Tehrik-e-Waqf-e-Nau. Parents who wished to devote the lives of their children for this cause, to spread peace, to better humanity were advised to make the decision before the birth of their child. And so me and my older brother were placed into this scheme.

The term Waqf itself means dedication, and this new scheme of dedication (Waqf-e-Nau) does appear to take someone away from the freedom to choose their life. This is how I felt initially. However, as you begin to learn more about life, about the reason for our existence, and our purpose in this very short, limited life, there can be nothing more gratifying, more purposeful and more valuable than living dedicated and committed to the progression of society and faith.

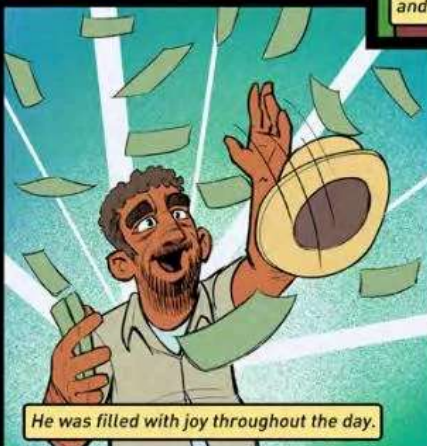
From the beginning, we were treated differently to the other kids. We had extra classes, given extra attention, made to feel that we had a responsibility that hadn't been held before. I was 16 or 17 when the weight of this responsibility slowly began to set itself on my shoulders.

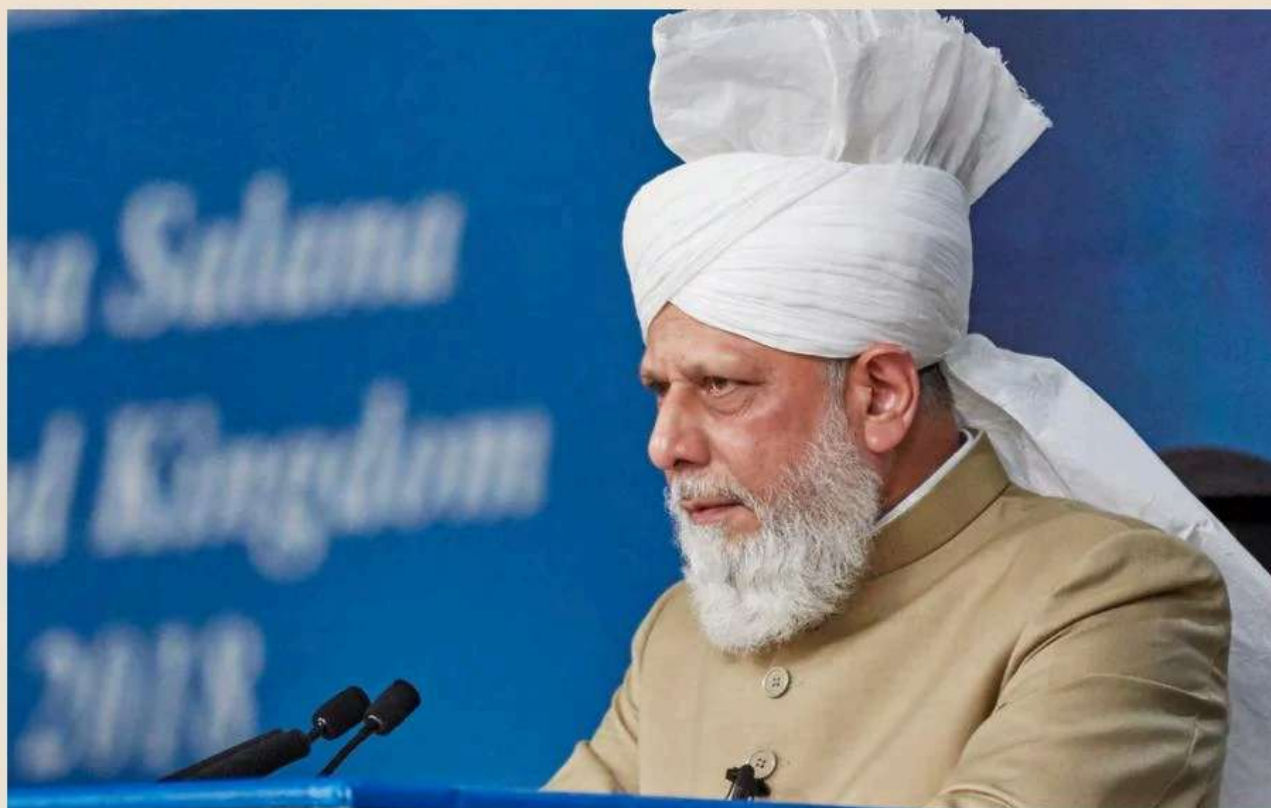
I was at a National Waqf-e-Nau Ijtema – an event held to bring together all Waqf-e-Nau children in the UK – where we discussed the meaning of being Waqf-e-Nau, what career paths we could follow and how we could make a difference to the world. In the closing ceremony by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (may Allah be his helper), Huzoor[aa] emphasised the difference we are to make on this planet, how we are to excel in every field we pursue, to be the best version of us possible and to be the best of the best. It has always been in the back of my mind that I have a purpose on this planet, that I'm not just here to breathe, eat and then be buried in dirt. So, to hear my leader – the Khalifa of the time – reaffirm my already embedded thoughts, it acted as a mellifluous reminder that even though my career paths were limited, even though I could be called at any moment by the Khalifa to completely change my career path, even though I would have to completely subdue my desires and wishes on this earth, there was an ineffable blessing in it all.

Although the Waqf-e-Nau are given extra attention from the moment they begin uttering words, it has been at times easy for me as an adult to forget that this is part of my identity. I sometimes forget that I should be continuously writing to Huzoor[aa], or that I should be making an extra effort to go to the mosque to pray in congregation, to be more diligent in how I conduct myself both in private and in public.

Struggle is just part and parcel of life, and for the Waqf-e-Nau, the struggle is only amplified. Although this may appear harsh, but as Napoleon Hill says, "Strength and growth come only through continuous hardship and struggle."

As a Waqf, I need to have complete faith in God, that He will help me through these struggles, and push me to be a better person than I was yesterday. Allah states in the Holy Quran (Ch.2: V.287), "God does not burden a soul more than it can bear". This verse should serve as a reminder, to all those who may find themselves in dark corners, where they may feel trapped. It should serve as an opportunity to breathe freely after a stressful period, or in a situation where they may feel that hope won't suffice.

MORALS
POOR MAN'S WEALTH
Musawwir and Khaleel were neighbors.
Musawwir was a poor farmer. Khaleel was a rich landlord.
Musawwir was a very relaxed and happy person.
He never needed to close the doors or windows of his house at night.
He slept peacefully and never seemed to worry.
Although he had no money, he lived a peaceful life.
Khaleel, however, led a very tense life.
Out of fear...
He would always close the doors and windows of his house at night.
He was never able to enjoy a good night's rest...
Always worried that someone might break open his safe and steal all his money...
He envied the peaceful Musawwir.
One day...
Khaleel called Musawwir over and gave him a box full of cash.
"Look, my good friend.
I am blessed with all this wealth.
But I can see you don't have much.
So please, take this money and live a happy life."
Musawwir was extremely happy.
He was filled with joy throughout the day.
Night came...

MORAL OF THE STORY:

Money cannot buy everything, especially happiness. You must learn to be happy with the things you have and you will always be happy.

INSTRUCTIONS BY HAZUR[ABA] TO WAQF-E-NAU AT JALSA SALANA UK IN THE ADDRESS TO LADIES

(4TH AUGUST 2018)

Another important aspect of moral training is that one should never rebuke a child over a mistake or a weakness in front of others. One should not yell at the child at that instant, rather, one should admonish them with love and then explain their mistake to them in detail at a later stage in order to uphold the dignity of the child. However, some people do not reproach their children at all. A child should be made to understand their mistake.

I would like to mention an important point here in relation to Waqf-e-Nau children. A large number of parents think that they should not reproach their Waqf-e-Nau children during their childhood. They think that the children should be free to do as they please, and that they would reform themselves when they grow older. This thinking is absolutely incorrect. One devotees their child with the following prayer in mind: "O Allah! I devote my unborn child for the sake of Your faith." This prayer and its expression mandates for extra effort to be made with regards to the upbringing of that child, and in order for this upbringing to be fruitful, prayer is an essential component. Hence, the religious training of Waqf-e-Nau children from their early years is essential, as well as their moral training. It is all the more crucial to instill the love of Allah Almighty in their hearts so that when they grow older they hold a distinction over others, and also for them not to be enticed by worldly attractions. Their standards of morality should be loftier than others. It should not be the case that they are ill-mannered towards their fellow brethren.

When people visit the homes of others and their children are disruptive towards the host, some mothers say that Hazrat Khalifatul Masih IV[rh] had advised not to say anything to Waqf-e-Nau children in order to establish confidence in them. Hazrat Khalifatul Masih IV[rh] did not mean that children should be left to become unruly. A child should be advised with love starting at the age of three or four. Some parents have a tendency to yell unnecessarily at their child. This is a practice that was discouraged by Khalifatul Masih IV[rh] and he mentioned that this treatment should be adopted for every child, irrespective of whether they are a Waqf-e-Nau or not. Hazrat Khalifatul Masih IV[rh] elaborated upon this in great detail that parents do not train children from their childhood, and when they visit the homes of other people, their children misbehave and become a nuisance for the host, which troubles them greatly.

Hazrat Khalifatul Masih IV[rh] had drawn attention to the upbringing of a child form an early age, especially to the Waqfeen-e-Nau by saying that if children are taught good morals at home, and are prohibited from jumping around and causing damage to sofas and other items, then they will never do such things at the homes of others. This is something he mentioned in great detail. Therefore, it is ignorance on the part of those parents who claim that nothing should be said to that child. If the Waqf-e-Nau child is not being educated in the correct manner, and is not taught the difference between right and wrong form an early age, and at the same time, other children are treated with strictness, then the siblings will develop jealousy and ill-thoughts for one another. Furthermore, even if the other children do not show a reaction and they grow up under in a state whereby their parents are constantly admonishing them, then such other children – who are constantly admonished by their parents – will be more disciplined than the Waqf-e-Nau child. The Jama'at is need of these children, as opposed to a group of children who have been given the title of Waqf-e-Nau, yet they are ill-mannered and inept. Such children are of no use to the Jama'at.

Thus, the mothers of Waqf-e-Nau children should ensure that they nurture their children in such a way that their religious and secular knowledge, their moral condition, their passion to serve mankind and their spirituality are of the highest degree.

At present there are more than sixty thousand Waqfeen-e-Nau around the world, many of whom are above the age of twenty. Among them there are those who have studied medicine and other similar subjects and are now working, yet they have not formally devoted their services to the Jama'at. We are in need of doctors in our hospitals, and in spite of having Waqfe Nau, doctors we are unable to fulfil our requirements. The situation is the same in other fields. What benefit are such Waaqfeen to the Jama'at? Some do offer their services but leave and say that the allowance provided by the Jama'at is inadequate for them. The word waqf [devoting one's life] is synonymous to sacrifice. Mothers should raise their children in the manner that the children are aware that after they have completed their studies, they are to present themselves for the service of their faith, and that they should be willing to offer every kind of sacrifice for this cause. Only then will we be able to say that the mother has fulfilled her oath she made when she pledged to sacrifice her child. Otherwise there is merely a superficial distinction between Waqfe Nau and non-Waqf-e-Nau children, which is of no benefit to the Jama'at. Therefore, it is essential that parents instil the spirit of fulfilling the needs of the Jama'at in their children and instil in them the importance of waqf.
Otherwise there is nothing special about Waqf-e-Nau children if they are not provided with good moral training. I mentioned the qualities of being 'special' in a sermon two years ago in Canada. One should bear that in mind and use it as a guideline for the upbringing of their children.

Etiquette Of Salat

- Perform wuzu and reach the place of worship gracefully without hurry. Do not run to join the Salat even if you are late.
- While preparing for salat, contemplate on your acts of goodness and piety, which, in a manner of speaking, you will present to God, as well as sins for which you will seek His forgiveness.
- If you need to go to the washroom, do it before offering the prayer so you could be fully attentive.
- While offering prayers in congregation, ensure rows are aligned and all individuals are shoulder to shoulder with no gaps in between.
- Fill the empty spaces to the front.
- Before you start the Salat, recite the Niyyat (intention) of Salat.
- Offer prayers with poise, dignity and composure. Do not be in hurry or rush.

- Recite the prescribed prayers carefully and attentively, giving deliberate attention to what is being said. This will help prevent scattered thoughts on other matters.
- During salat, it is prohibited to look here and there, to point towards something, to talk or to listen to others talk or to indulge in other unnecessary movements.
- Do not lean against a support during Salat, nor shift your weight to one leg.
- Offer salat with zeal and enthusiasm as opposed to feeling it as a burden or compulsion.
- During congregational prayers, do not walk in front of the Imam.
- Do not get up to leave your place as soon as the salat is completed. Stay seated and spend some time in the remembrance of Allah.
- Do not cause a disturbance nor talk loudly near someone who is offering salat.
- Salat should be offered at its appointed time.
- During Friday prayers, listen to the khutbah (sermon) attentively. If someone is to be silenced it should be done only with a polite gesture without speaking. Do not play with your mobiles or other things during the khutbah because that is also a part of the salat.

In accordance to the instruction of Hadrat Khalifatul Masih V[aba], the Central Waqf-e-Nau Department London held its Info & Help desk on the occasions of Jalsa Salana UK from the 3rd August 2018 to 5th August 2018 and Jalsa Salana Germany from 7th September 2018 to 9th September 2018, respectively.

The main purpose of this Info & Help desk was to present an opportunity to both the Waqifeen-e-Nau and their parents to have their questions answered and to establish their link with the department. There was also a chance to update their particulars if needed. Those Waqifeen-e-Nau who were of the age to re-dedicate themselves were able to do so. They were able to update their career status and receive career planning advice. Banners were put up providing general information of the Waqf-e-Nau scheme. The newly published Syllabus form the age 1 to 21 and various other publication of the Department were also displayed for Waqifeen-e-Nau.

There was a documentary played on the background of Tahrik Waqf-e-Nau and the purpose of the establishment of it which was enjoyed by many. One of the highlights of this Info & Help desk was the Media section where some Waqifeen-e-Nau gave interviews reflecting themselves as being Waqifeen-e-Nau in today's society and how they can become a 'Special' Waqf-e-Nau as per the guidance of Hadrat Khalifatul Masih V[aba] in the Friday Sermon of the 28.10.2016. Free merchandise was also available for Waqifeen-e-Nau.